1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

the inhabitants of Gongolla a primitive jungle village some 20 miles from the coast in the Eastern Province[1].

When the dance, of which we saw a partial rehearsal, is about to take place the inside of the temple is decorated with cloths and the green branches of trees including coconut leaves, and the model of the boat which commemorates the arrival of Kapalpei is hoisted to the top of the tall pole standing outside the temple. If the dance is undertaken in order to cure a sick man, milk is placed in the pot which is supported on the rough stand (fig. *Y*) mentioned above. The sick individual, and probably the dancers, are fed from this and at the end of the night's dance the last portion is thrown out into the jungle for Kapalpe.

The dancers should wear a petticoat made of strips of cocoanut leaves and green leafy twigs of other trees, and it was stated that the ministrant wore these just as did the other dancers. After the dance a number of these ceremonial garments are preserved in the temple where they are allowed to dry. Rice plantain and chewing material are piled on the *kudaram* during the ceremony and camphor is burnt. Kapalpe sees the food provided and the honour done him and is propitiated.

The stone *pilliyar* has been frankly adopted from the Tamils though Mr Kumarakulasinghe pointed out that no sacred Tamil stone was so rough[2]; further, according to the same informant Tamils do not dance round either *pilliyar* or *kudaram*.

At Kalkudah it was said that there was a special "priest" or ministrant whom we did not see. We gathered that in some way he officiated in connection with the land cultivated by the community and he perhaps corresponded to the Sinhalese *gamarala*.

Some idea of the actual character of the ceremony and of the nature of the *kudaram* and pole can be derived from the dance rehearsed for our benefit at Vakarai. Plate LXX, fig. 1

[1] Cf. Brenda Z. Seligmann, "A Devil Ceremony of the Peasant Sinhalese," *Journ. Roy. Anthrop. Inst.* Vol. XXXIX, 1909.

[2] This may be true of the Tamils of the east coast, but we have seen some shrines containing equally rough stones set up by Tamil coolies on plantations. Worship may be performed at such shrines, offerings of rice and chewing materials being made at them and afterwards eaten.

4: Lewis N-5 (ca. 1906-1918) 1919
AX5 Vedda AX5

137 *Aleurites triloba* is to be found in a few village gardens towards the west, but is nowhere cultivated in much quantity. It is an introduction.

Dimorphocalyx glabellus. Exceedingly common, except near the sea shore.

Mallotus albus. Tolerably plentiful, especially in the west.

Macaranga tomentosa. Occasional. There is reason to suppose this has been to some extent introduced merely for the sake of the large peltate leaves, that afford a useful substitute for plates. By tracing a group of these trees I was able to find one of the most important of the caves on the east flank of "Westminster Abbey."

Chætocarpus castanocarpus. Occasional.

Sapium insigne. Common, especially near rocks.

Holoptelea integrifolia, representing the Urticaceæ, is very common up to within a short distance of the coast. It occurs right up the Kumbukkan valley to the foot of the Uva hills, after which it becomes scarce.

Trema orientalis I found to be locally plentiful, but more so towards the hills.

Streblus asper. Very common, and with much variation in the size of the leaf.

Ficus benghalensis (the Banyan of Europeans) is very abundant right down to the coast. It appears in all the old established villages, which leads one to the idea that it was introduced. I have, however, found it in localities where it may have been introduced by birds transporting the seed from the (?) cultivated trees, as the fruits are readily devoured by Barbets and Pigeons.

F. retusa. Very common.

F. arnottiana. Occasional, especially in rocky places.

F. tsjakela. Occasional, and appears to be singularly partial to old ruins.

F. hispida. Not uncommon near rivers and in damp forests.

F. religiosa. Common near any temple. At Kumana I found some enormous examples, as also at Wattegama.

[824 292] *Antiaris toxicaria*. Rare. I am informed, as stated early in this Paper, that the Veddas use it for making "loin cloths" to be worn on ceremonial occasions.

5: Spitzel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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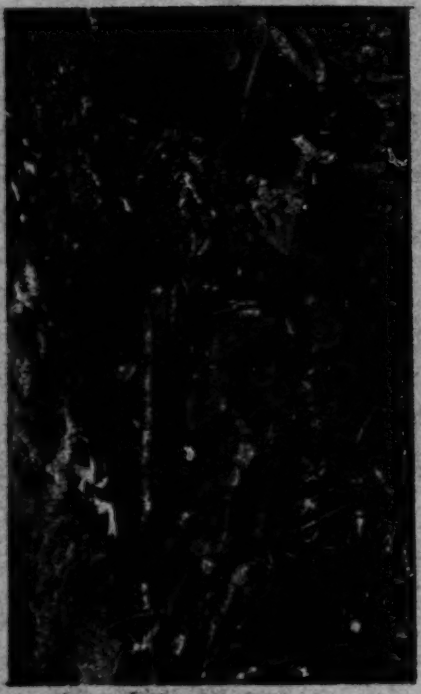
The dancers of Bowalo (Page 49)



Hakkalo, a weighted frame-work for trapping animals (Page 48)

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Bag made of threshed rib bark and monkey skin pouch (Page 48)

[Facing p. 49]